


PER BV 2580 .R44 v.33-63

Neglected Arabia



Digitized by the Internet Archive
in 2015

<https://archive.org/details/quarterlyletters39refo>

Registered Arabia

The
Arabian Mission

Quarterly Letters from the Field



Number Thirty-nine, July to September, 1901.

Busrab

- I. REV. FRED J. BARNY. Mr. Wiersum's Death, His Zeal and Diligence. Why This Loss?

Babrcin

- II. REV. JAMES E. MOERDYK. At the Station. Touring. Medical Work. Literary.
- III. REV. S. M. ZWEMER, D.D. Death of General Haig, Honorary Trustee. The Father of Missions in Arabia. His Life and Work. His Example.

Muscat

- IV. REV. JAMES CANTINE. A Tour Inland. Repulse at Sarur Someil. New Ground. A Threefold Town. The Way Closed.
- V. OFFICIAL. A Statement.

THE ARABIAN MISSION.

TRUSTEES.

Rev. M. H. Hutton, D.D.,
" J. P. Searle, D.D.,
" John G. Fagg,
Rev. C. L. Wells, D.D.,
" Lewis Francis, D.D.,
Mr. Francis Bacon,
Mr. Chas. H. Harris.

OFFICERS FOR 1901-1902.

Rev. M. H. Hutton, D.D., *President.*
" J. P. Searle, D.D., *Vice-President.*
" C. L. Wells, D.D., *Recording Secretary.*
" Henry N. Cobb, D.D., *Cor. Sec.*, 25 East 22d Street, N. Y.
" J. L. Amerman, D.D., *Finan. Sec.*, 25 East 22d Street, N. Y.
" Chas. H. Harris, *Treas.*, 25 East 22d Street, N. Y.

HONORARY TRUSTEES.

Thomas Russell, Esq., Montclair, N. J.
W. A. Buchanan, Esq., London, England.

MISSIONARIES.

Rev. James Cantine,	Muscat, Arabia.
Rev. and Mrs. Samuel M. Zwemer,	Bahrein, Persian Gulf
Dr. and Mrs. H. R. L. Worrall,	Busrah, Persian Gulf.
Rev. and Mrs. Fred. J. Barny,	Busrah, Persian Gulf.
Dr. and Mrs. Sharon J. Thoms,	Bahrein, Persian Gulf.
Rev. James E. Moerdyk,	Bahrein, Persian Gulf.

N. B.—ADDRESS LETTERS ETC., via Bombay, Open London Mail.

Please draw checks and send remittances, or requests for information, to "THE ARABIAN MISSION," 25 East 22d Street, New York City.

QUARTERLY LETTERS FROM THE ARABIAN MISSION

July=September, 1901.

BUSRAH.

MR. WIERSUM—HIS LIFE AND DEATH.

REV. FRED. J. BARNY.

Wiersum's Death. For us at Busrah this Quarter has been overshadowed by our great loss in the death of our brother and colleague, Harry J. Wiersum. It may be that most of you have read elsewhere an account of the sad occurrence, so I will relate it briefly. On the twenty-second of July, apparently in perfect health, he left Busrah for a visit to Amara where he hoped to spend about ten days. On the twenty-seventh he returned again, sick, as we thought, with the ordinary malarial fever. The usual remedies were tried but with no benefit and the doctor was called in early but his remedies were without avail. The symptoms developed irregularly so that it was not till a few days before his death that the doctor could make his diagnosis, when we learned that it was the dread small-pox. Even then, as the fever had mostly subsided, we were hopeful, indeed, though realizing the danger, we never thought that he might succumb. How great then was the shock and the grief when shortly after one o'clock on Saturday, August the third, he quietly passed away! He had been unconscious most of the time during the last two days, altogether so on Saturday when also his throat was so bad that I could not understand him. Some hours before his death I could distinguish the words "Lord Jesus," and a little later he spoke at

some length in Dutch, it might have been a psalm or hymn, judging from the measured cadence. It is still a mystery to us where he got the infection. Small-pox is endemic in Busrah and at this writing it seems to be epidemic, but he had not exposed himself to our knowledge. He was a man of powerful build and, apparently, strong constitution and looked forward to years of service for Christ in Arabia. He had been sent out as Peter Zwemer's successor and he loved to look forward to the time when he could begin his active service in Oman, and there it was he hoped to be laid at rest. But now his mortal remains rest on the banks of the lordly "River of the Arabs," his lone grave a mute appeal to you and to us.

Mr. Wiersum was a son of the Reformed Church first by birth and then by choice. When the Sioux County Syndicate of Churches were looking around for a worthy successor of Peter Zwemer, their choice fell upon him and arrangements were soon perfected that he should be their representative on the Mission field. After completing his theological course he spent some months among the churches in the West where, by his earnestness and enthusiasm, he made a deep impression on all who heard him. He joined the Mission at the end of the year 1899. He spent his first year partly at Bahrein and partly at Muscat, and the remainder of his time, *i. e.*, since January, here at Busrah. His work was to learn the language and to this he gave himself completely, making everything bend to the one object—the attainment of proficiency in using the Arabic as a vehicle for the Message.

He had that best of gifts—the ability to work. I do not mean so much the ability to work hard as to work steadily.

He was ever doing something, yet never hurried and having time for everything. Thus by the steady application of mental powers, not by any means mediocre, he was making great strides in the acquisition of this difficult language. It is a common remark that the two years of language study are the most trying in the experience of the missionary. If a man can remain faithful to this great task and yet preserve his cheerfulness and spirituality, it shows a character that promises well for future usefulness. His was pre-eminently a cheerful nature, full of hope, large in faith. Fully

*His Zeal
and Diligence.*

realizing the difficulties in this field, he yet looked forward confidently to the time when there would be a Church of Christ in Arabia. He realized, too, that this end would not be attained without sacrifices and he was willing to make them. On several occasions he gave it as his opinion that our progress would cost lives. Little did he think the statement would find its application so soon in the way it did, but I doubt not he was willing to make the sacrifice. He certainly did not count his life dear unto himself. The source of his strength, as ever in the Christian life, was close communion with God. Having prevailed with God he could prevail with man and thus he was constantly an inspiration to those who lived with him.

Thus with the large promise of usefulness that we saw in him, the sense of loss in his death is for us large. We have suffered again this third time.

*Why
this Loss?*

It is no doubt easy to refer every good and perfect gift to the Father of lights, but is it so easy to trace our sufferings? When Peter Zwemer and then Stone were taken from us, was there not a mighty call for greater sacrifice and greater consecration for poor dark Arabia? God is plainly showing us that Arabia is not a Jericho whose walls of bigotry and pride and falsehood of more than a millenium's building are going to fall by the mere blowing of trumpets, though they are trumpets of faith, but that the conflict here is a war with Amalekites in which there needs must be sacrifices, and in which holy hands held up in prayer will shape the course of victory. Arabia is another East Africa, and we shall not enter it otherwise than through God's Acre. This is not a theory, but hard fact. Do we realize it and are we prepared for the degree of consecration necessary to go forward?

The work of the Station was of necessity interrupted for a few weeks, but now for more than six weeks all of the men have been stationed where they are most needed. The two most experienced men are at the two out stations, and I expect to hear good accounts of them. We have had a very hot and trying Summer which has interfered with much activity of any kind. The news from home of failing contributions delaying the return of Dr. and Mrs. Worrall, was a sore disappointment. We are hoping and praying for the removal of the cause.

BAHREIN.

REV. JAMES E. MOERDYK.

In Bahrein. The little congregation of Christian worshippers has grown during this past quarter. The family of one of the native helpers—the mother and three children—came from Mosul to live among this people. The youngest child of this family was baptized at the Sunday service of September 8th.

But death has also visited us. The youngest of the three children of the exiled soldier died on July 19th. The boy, with the others of the family, had spent the night upon the roof, and when his brother called him to come down the little one arose to follow but in going fell over the side to the ground. He died soon after the fall. We buried Mejid in the new cemetery plot which the Indian Government has purchased and given for the burial of Christians and British subjects in Bahrein. A substantial stone wall has since been built around this plot of 75 feet square—all at government expense.

Our colporteurs have been unusually faithful and successful during this summer. July and August, because of the intense heat then prevalent, and because of the pearl season which is then at its busiest, have usually been poor months for Scripture sales. But this year the sales have been considerably above the average.

Touring. In addition to the usual work in and around Menameh, two short touring trips to the mainland were attempted. In the month of August, the colporteur Elias visited Kuwait. He found the people very friendly and willing to purchase books and read them. They were very urgent in their request for a doctor. We doubt not but that a medical missionary living in Keweit would be welcomed by the people, and that he would find many opportunities for preaching the Word.

Two missionaries and an assistant were not so successful in their trip to Kateef. That city, which is only 50 miles from the Island Bahrein, is in Turkish territory. Missionaries and colporteurs have been there before; and although they met with

some trouble at each visit, they have not been shut out. We were detained for six and seven hours while our passports and books were examined, and finally word was brought from the city that we would not be allowed to enter but must return to Bahrein. The officers in sending us away told us not to return again, but this cannot be. Men may close the door for a little while, but God will open the way for us.

Medical Work. The usual routine dispensary work has been omitted because of the absence of the physician in charge. Occasional cases among the men and women which needed immediate attention have been treated by Mr. Zwemer and Mrs. Zwemer.

After weeks of waiting and parleying we have succeeded in purchasing land for the hospital which is to be built here. The plot measures 200 feet by 200 feet, and is just outside of the present limits of Menameh. A well has been built on the premises and promises water of a better quality than other wells in the neighborhood. The builders have almost completed the four foot wall around the site, and we are eager to begin building the hospital proper.

Literary. This is a new departure, but is worthy of mention. The Arabic teacher at this station has written a tract intended for distribution among Moslems. The tract bears the title of "The Blood," and is based upon Hebrews 9, v. 22, "apart from shedding of blood there is no remission." The writer emphasizes that all men are in sin and under penalty of death; the one way of escape is "by the blood"; and the only perfect sacrifice is Christ the Savior. Frequent reference is made to the Koran, which witnesses to the efficacy of sacrifice and to Christ the Word of God. The tract has been printed in one of the Egyptian papers. It has since been issued in neat pamphlet form.

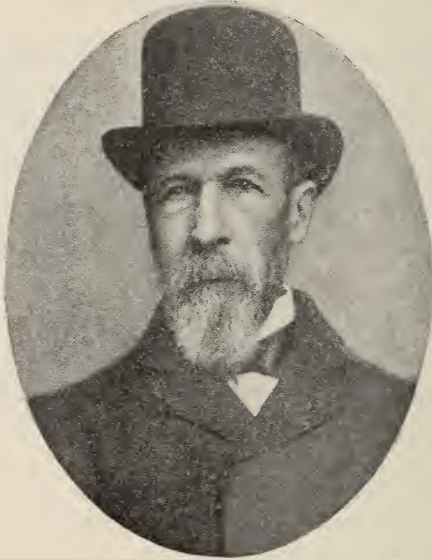
Mr. Zwemer has translated from the English the Autobiography of the late Dr. Imad-ud-din. Dr. Imad-ud-din was a learned Moslem in India, was converted to Christianity, and lived many years to tell his brethren how he found the Truth. The translation has not yet appeared in print

DEATH OF GENERAL HAIG, HONORARY TRUSTEE.

REV. S. M. ZWEMER, D.D.

*Death of
General Haig.*

Besides the loss of our fellow-missionary on the field, of which an account appears in the Busrah letter, the Arabian Mission has suffered another loss by death. The father of all Arabian Missions and one of the honored trustees of our mission, fell asleep at Mount Hermon, Woking, England, on July 27th. The news of his death, which came to us last week, was not unexpected, as he had been ill since March 25th, and had passed the age of three-score years.



MAJ. GEN. F. T. HAIG, R. E.

But the news was sad to all of us who know how much he was interested in Arabia and how much he had done for Arabia. Unceasingly for the past ten years prayer went up in his home for the Arabs and those that toil in their behalf. This is not the place to write a sketch of the General's life and work for God. But we would be ungrateful did we not recognize and record something of his work for Arabia. In the true sense of the word General F. T. Haig, was the originator of nearly every effort yet

put forward to preach the gospel in this neglected country. It was his journey around the peninsula in 1886 that stirred Keith Falconer to volunteer as pioneer for South Arabia.

The Father of Missions in Arabia. The same journey, and the General's pleading for Arabia, led the Church Missionary Society to occupy Aden and strengthen their work at Bagdad. His account of the Bedouin tribes of the north caused the North Africa Mission to begin work among them. It was General Haig who encouraged Mr. William Letherby, the Wesleyan layman, in 1884, to begin a mission among the wild Arabs of Kerak; which mission is now under the C. M. S., and growing in power and influence. When Mr. Cantine and I came to Cairo in November, 1890, to consult with Doctor Lansing regarding the new mission to Arabia, we heard that General Haig was at Suakim; and as he was the foremost authority on possible open doors in the land of our hopes, it was arranged that one of us try to meet him for counsel. I shall never forget that first interview at Suakim on January 14th, 1891. The whole region was still in disturbance after the war; Osman Digna's camp on the hills only twenty miles from the town, and Suakim crowded with refugees and famine orphans. General Haig was here doing relief-work, and in his case this always meant missionary work as well.

His Life and Work. He lived most simply in a spacious upper-room without furniture save a table, chair and bedstead. Books were scattered about. Among other duties, the General was trying to write a vocabulary and grammar of the language spoken by the Hadendowas. He welcomed the idea of an American Mission to Arabia, counselled us regarding the selection of stations and expressed a hope that Muscat would not be overlooked. It was an inspiration to hear him talk and pray about the great needs of Arabia. From that day until his death he ever proved his love for our mission, by most faithful and continual correspondence, by appealing for our work in the *London Christian* and other papers, by financial help, and most of all by prayer. He watched every detail of our plans and early journeys with the keenest interest. Imagine how surprised and encouraged I was when, on my second journey to Sanaa, I found a letter from General Haig awaiting me in the heart of Yemen at the Turkish post-office! His letters were

always worthy of his high ideals of what a missionary's life should be. He knew what to write for he himself was a missionary before he was a general; and when he became a general he also became a general-missionary. In July, 1860, Captain Haig had his headquarters at a place in India called Dummagudem, engaged in irrigating-works. But he saw the need of the water of life as well, and induced several of his officers and men to join in a prayer-meeting for the heathen. A prominent Hindu, the head of the commissary department, was converted and the mission to the Kois was started. After taking charge of the Godaveri Mission (C. M. S.) in India for a year, while its missionary was on furlough, and in other ways helping on the work of the Church Missionary Society, he served for many years as a prominent member of their committee. He inaugurated the Thursday prayer-meeting of the C. M. S., first suggested the employment of associated evangelists, and the sending of English clergymen to preach in India in the English language for a winter campaign. In addition to his labors for the Church to which he belonged, other fields owed to him much of the attention they received. He was one of the council of the North Africa Mission and in later life was deeply interested in work among the Roman Catholics of Ireland. His daughter is a missionary in Japan, and he was never weary of pleading the needs of Egypt and the Soudan. With simplicity of faith and a strong hold on the essentials of the gospel he had a most catholic spirit. Christ was far more to him than any church; he could run the way of God's commandments because God had enlarged his heart.

His Example Our mission loses much, but we cannot lose the lesson of his life, nor the example of his consecration, nor his instructions to recruits given in his matchless paper on the evangelization of Arabia. May God raise up others, like this Moses, in America and England, to hold up holy hands in prayer lest we faint in battle against Amalek.

MUSCAT.

REV. JAMES CANTINE.

*A Tour
Inland*

As the readers of our last Quarterly Letters are aware, the entire Muscat mission force, consisting of Said, our colporteur, and myself, was

at Bahrein for part of June and July, attending our Summer Bible School. When we returned towards the end of the latter month, the larger portion of the population were still enjoying their annual exodus to the date gardens, and Said found but few purchasers for his scriptures, and I few workmen for our building operations. We therefore at once planned for a long tour inland to the mountains.

Our objective point was the Green Mountains, probably about a hundred miles from Muscat, and the journey, going one way and returning another, would bring us to most of the larger towns of Central Oman. Our hope also was to enjoy the cooler weather of these elevated valleys and the fruit said to abound during August. The places on our program having all been visited some years ago by Peter Zwemer, and I having personally met, in our own house, men from most of them, I was reasonably sure, if we could pass one or two debatable tracts, of a welcome and a wide opportunity for Bible sales.

Our party consisted of myself, Said, the colporteur and Aly my servant, who with his previous knowledge of the road and his wide acquaintance in Oman was guide and general adviser, and my cook. The last, a Goanese from India, was not a profitable companion. The only opportunity he had of making himself useful was when at nightfall we encamped on the road. At all the larger places we were the guests of the Sheikhs, and he was only an added burden upon their hospitality. Moreover he could not speak Arabic and had a very lonesome and disagreeable time of it. Our next tour will be without a qualified cook.

Our usual method of travel was strictly followed: Scriptures, about two hundred and fifty in number, mostly portions, were, with our extra clothing, presents for the Arabs, a few provisions, etc., put into saddle bags, if so we may call our rice sacks with the usual opening sewn up and an extra one cut in half way down. Upon these, which were hung over the clumsy native pack saddles, were arranged our blankets and pillows, and the whole tied down by ropes. If it all was skillfully done the resulting seat was most comfortable. The aggregate burden *did* look rather formidable on an extra small donkey, but the weight was less than that of the bags of dates they were bringing down to the coast. Generally each donkey had an owner, who would trudge along behind, often

out of sight as they stopped to talk, or at the set times to pray. As our usual rate of speed was about three miles an hour, it was never difficult for them to catch us up.

*A Repulse
at Sarur.*

The second evening out from Muscat we left Said at a place called Sarur; this he was to canvass with his books and then meet me at the next large town, Someil, where together we expected to spend several days and make good sales. But at Sarur I made a mistake in judgment. I should have left Said with the Sheikh of the place. Instead I passed by without stopping, and Said put up with some poor people whose acquaintance he had made in Muscat. The Sheikh evidently considered himself slighted, and either at his instigation or with his tacit approval, Said was greatly annoyed by the baser sort, who hustled him about, tore his books and prevented not only his selling, but even his attempts to get away and follow on after me. Finally after three days, when I was getting anxious, he turned up, and, after a Sunday's rest, began selling in Someil.

Here we were the guests of one of the Sheikhs of the town to whom the Sultan had given us a letter. He was courtesy itself, but as the best places were taken up by other visitors we were given rooms which were not very comfortable, and certainly hotter than our house at Muscat. The nights, however, which we spent on the pebbly banks of the stream, were a compensation for the disagreeable days.

Someil.

Someil, which has been written about before, is, I think, the nicest of the towns of inland Oman. It occupies a narrow valley some four or five miles long, both sides of which are abundantly watered by neatly cemented channels which generally flow through the courtyards of the houses scattered among the gardens. The stream never fails, and along its banks broad stretches of thick springy grass were a most welcome sight to eyes accustomed to the arid coast. The people seemed liberal minded and hospitable to outsiders, but suffer, as is so often the case in Oman, from being divided into hostile camps. Each has its own Sheikh and a different tribal allegiance, while their rifles are never very far from their hands. While I was there the unexpected screaming of some Baloochee women over a death in

their family caused a panic in the bazaar; the shops were in a moment all closed, and dozens of men were running for points of vantage. These shops, by the way, are rather peculiar, being simply cellars with trap-doors which fold back and serve as counters for the display of their goods, which can be tumbled in and locked up very quickly. The state of affairs referred to above worked greatly to our disadvantage, as being the guests of one party, we were disliked by the other. Said in his book selling came in for the brunt of the trouble. The first day he sold a few, but the next men stood by who would buy and then tear them up before his face. When under these conditions he refused to sell he was hustled before the Sheikh who sent him under guard back to our house. In traveling in the interior it has always been my policy to minimize all differences, and especially to avoid making an issue with the Sheikhs concerning any obstacle which originates from them. As we can only travel under their protection, and from their will there is no appeal,—and as, moreover, the people at large are so completely under their influence, it has seemed unwise by any serious complaint on our part, to crystalize that undercurrent of enmity to Christianity and opposition to our evangelistic efforts which surely exists. So in this case we said nothing to the Sheikh on this subject, though embracing every opportunity for meeting him socially.

I do not believe that our colporteurs could at all sell scriptures in these interior towns except, as it were, under the protection of a missionary, and a friendly feeling for us is the key which opens for us these doors.

New Ground. Our journey beyond Someil was not an easy one to arrange. A truce between two rival tribes was about to expire, which was made the pretext for delaying us, and it was only by refusing to be frightened by rumors of dangers ahead and by insisting that the road desired was the only one we would take, that finally we were sent to the next town. I had never been beyond Someil and from there on the trip had some of the charm of novelty. About six hours travel brought us to El Wady, the principal town of the Beni Rewaha tribe. Our welcome was very cordial and their hospitality unstinted. Said also met with no opposition, and his sales, though not large, were accompanied by many opportunities for telling the story of the Gospel.

El Wady was a pleasant place at which to stay, but a difficult one to leave. As we now were nearing the country of the Beni Ream our donkey men took fright and absolutely refused to proceed. Our host, who is always the servant of his guests, sat up half the night arguing the matter in our behalf, and finally obtained a relay of camels to take us on to Zikke. All this region, with the exception of the towns, is very uninteresting; broad stony plains scattered over with thorn bushes, with here and there signs of broken cisterns and watercourses, were the only things in sight, excepting the high ranges of hills to the right and left. The forays of warring tribes have now driven all to the shelter of the larger places and we saw no flocks of sheep or goats. It was long before daylight when we left the Wady, but noon had almost reached us when we at last drew up under the welcome shadow of the walls of Zikke.

*A Three Fold
Town.*

This is without exception the queerest town I have yet met with. Someil was a double town, but this is a threefold. In the midst of wide expanses of date trees are three distinct settlements. Two are the towns, heavily walled, of the hostile tribes, and the third is the immense fort or castle held by the Sultan. This is directly between the two and not more than a hundred yards from either. It contains about two hundred people, half of them soldiers. An old cannon mounted high up on the walls probably did more to preserve the peace than did the rifles of the soldiers, who seldom went far from the carefully guarded gate. The conditions inside were again typical of Oman government. The letter the Sultan gave me was to his deputy, a young man of his own family whose possessions had been seized in some former trouble. Sayid Saoud was very kind to us, and I pitied his condition which was virtually that of a prisoner. The officer in command of the soldiers was evidently in control and Saoud never went outside the gate, and any suspicion of an attempt to escape would have caused, they told me, his instant death. Another tragedy was recalled by the clanking chains of a mere boy who kept just outside our social circle. He was the survivor of a massacre on the mountains, and on fleeing to the Sultan had been imprisoned for safe keeping, probably with a view to some future dealing with the

murderer, the present Sheikh of the mountains, whose hospitality I was shortly hoping to enjoy.

*The Way
Closed.*

After having, as it were, fought our way thus far, and being almost outside the debatable ground between the two tribes, I thought our future progress would be easy, but it was not so. For some reason, either willingness to affront the Sultan, whose recommendation I bore, or desire to repeat the repulse put upon the English consul in a recent trip of his inland, or for no reason other than their natural depravity, the Beni Ream utterly refused to allow me to enter their territory. It was quite useless to tell him that I was not a consul, that my saddle bags were not full of rupees, that I knew their Sheikh and had letters to him:—they said they were free and independent Arabs and that their guns were loaded for any white men that came their way! Finally, after hours of useless argument between them and my host, I quieted the rising excitement by saying that it was nothing of importance that brought me to them, simply a desire to pay their country and Sheikhs a friendly visit, and that if they preferred not to receive me I would return whence I came. There were only a few days of the armistice left, and I thought best to move off while I could (the fighting actually commenced a couple of days later), and allowed the Sultan's deputy to send me back with a guard of soldiers. My stay itself at Zikke was very pleasant. They all seemed very much pleased to see anyone from the coast, and we sold a number of scriptures and left behind us friends in the castle whom I hope to visit again before many months.

Our return journey to Muscat, which took six days, was more agreeable than the outward trip. We varied the route as much as possible and stopped at different villages. Altogether our sales amounted to over a hundred portions, and although our trip was in some ways a disappointment, yet we felt fully repaid for our trouble and have faith that God will make use of it to His glory.

I have had space but for an outline of our travelling experiences in this little-thought-of land. The religious talks, both sought for and thrust upon us, gave the opportunities for witnessing to the truth of our Book; and joy at success and grief at

failure must all be read between the lines. We are looking forward to the time when such a tour can be taken not once but often in the year, and when our message shall be as well known among the mountains as it is along the shores of Oman.

THE ARABIAN MISSION.

A STATEMENT.

Dr. and Mrs. H. R. L. Worrall left New York on the "Minneapolis" of the Atlantic Transport Line on Saturday, November 2d, on their way to Busrah, Dr. Worrall's former station. Mrs. Worrall, as Miss Emma Hodge, M.D., was for five years a useful and acceptable medical missionary of the Woman's Missionary Society of the Methodist Episcopal Church, in India.

They would have started for their post in July had there been funds in the Treasury to meet the expense. Even now it would have been impossible to do so but for the generous contribution, by a lady, a member of one of our churches and of the Woman's Board, of means sufficient to provide the outfit and traveling expenses of Mrs. Worrall, accompanied by the promise to support Mrs. Worrall and Mrs. Dr. Thoms on the field for five years.

The ordinary receipts of the Arabian Mission, as indicated by the above statement, are quite unequal to its needs. They have in fact fallen behind those of previous years. Its reserve fund has in large part disappeared, nearly half of it having been used to purchase ground for the hospital at Bahrein. For the building of this hospital \$6,000 have been given and are in hand. It only waits the approval of suitable plans.

While the return of Dr. Worrall will be a great relief, especially to the Busrah station, it by no means meets the wants of the Mission. The vacancy caused by the death of Mr. Wiersum ought to be filled. It cannot be unless the means are provided. For two years the Mission has asked for two more men, one a physician to do pioneer work north of Busrah and west of Muscat. The Trustees have voted to send them out when suitable men are found and the means provided. This is all that they could do,

since it is one of the principles on which the Mission is founded not to incur debt in the prosecution of its work. Nor has the Mission any Security Fund by the use of which it would be enabled to borrow if it were so disposed.

The recent death of Mr. Wiersum after so brief and promising a career on the field, and following in such quick succession the loss of Stone and Peter Zwemer, has already stirred the hearts of a few young men to make offer of themselves for the work which those laborers had laid down. Should it not stir the Reformed Church, also, and all friends of the Mission, to generous giving, that the broken ranks may be filled up and the larger need supplied? These lives which have been cheerfully sacrificed give it a peculiar claim upon our sympathy and aid. The repeated losses from the hand of God would seem to indicate that He has a special favor toward it and toward the people among whom and for whose benefit it is established. Let us not frustrate His gracious designs by withholding the help the Mission so much needs.

OFFICIAL.

N. B.—The Arabian Mission depends for its support and the extension of its work, not on the treasury of the Board of Foreign Missions of the Reformed Church in America, though under its care and administration, but upon contributions specifically made for this purpose. The churches, societies and individuals subscribing are not confined to the Reformed Church. Members of other denominations are among its supporters and its missionaries. Regular gifts and special donations are invited from all who are interested in Mission work in Arabia. Regular contributors will receive quarterly letters and annual reports, without application. All contributions, or applications for literature or information, should be sent to "THE ARABIAN MISSION," 25 East 2d Street, New York.

Princeton Theological Seminary Library



1 1012 01465 2137

FOR USE IN LIBRARY ONLY
PERIODICALS

111

The Man in Library

